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part, into international practice. Its program, appearing on the fourth cover page of this number, contains no illusions. In it there is nothing of quixotism. As said so often and in such various forms, the American Peace Society stands for the principle that international wars will cease or be less frequent in proportion as the nations organize an effective substitute for force as a means of settling international disputes. The nature of this substitute outlined in the concrete by the great founder of this society, William Ladd, is neither nebulous nor theoretical. It has been accepted in principle by practically all the nations of the earth. It is, in brief, that there must be a congress and high court of nations. The peace societies, therefore, may well recall to the minds of their members this most important fact.

Our own view is that the present war will be settled by the sacrificing belligerents, and that the neutral nations will have little voice in the matter; but when the terms of peace have been arranged by the contending peoples, then there will be a Third Hague Conference where neutrals and combatants alike will make more nearly perfect the machinery of justice already at hand.

Therefore, let us learn anew day by day, as we may, the hideous absurdity of war. Let us extend the circulation and influence of *THE ADVOCATE OF PEACE*. Let us urge men and women to think upon this matter, to confer, to think again, and to join the American Peace Society now.

To the man who asks what may I do to help the peace movement, the reply is, Do you know what the peace movement is? If so, can you win to its support your nearest friend, your neighbor around the corner, your stenographer, or fellow workman? If so, win your ward, your city, your Congressional district, your State. This is the principle we have tried to state in the foregoing editorial, "The Maxim of Neighborhood." The duty of the pacifist at the moment is to help most those whom he can most help.

## EDITORIAL NOTES

### The Society of Friends.

The only Christian denomination which has a regular Department of Peace is the Society of Friends. It seems to us strange that this is so, especially in the light of the present tremendous insult to the Prince of Peace. The national assembly of the Society of Friends—the Five Years' Meeting—includes the Canada yearly meeting. This assembly has a peace committee, which in turn has a central executive committee. The yearly meetings of the society also have a peace committee. These committees are pushing the work in the various local churches, and are fearlessly petitioning Congress.

In no uncertain sense the whole peace movement is an outgrowth of the consecrated efforts of the Society of Friends. Through much teaching and repeated heroism this body of Christians has consistently stood for the abolition of international wars. Supremely right upon nearly every great question affecting the public good, they have been most consistently and encouragingly right upon this great problem of organized injustice and murder.

The work of these people in England at the present time caring thoughtfully for the non-combatant citizens of belligerent lands, their labors among the stricken, on the fields and in the hospitals of the war zone, their faith in the ultimate realization of their ideal in the presence of the war now upon us, are all consonant with their best traditions. Every believer in the importance of substituting law for force is heartened during these discouraging days by the rich consistency and constant loyalty of the Society of Friends.

### A Suggestion to the Christian Church.

In this time of irresponsible quotations from the Bible and of wild misinterpretations of the Christian ethic, it would seem to be the duty of the Christian Church to restate, in language which the people can understand, that Jesus was "The Prince of Peace." An English correspondent of the *Westminster Gazette* expresses his views of "most professional ministers still drawing their salaries" in a suggestive and disquieting summary which reads as follows:

Christ did not wish that men might be like Him;  
That is an error, springing who knows where.  
Christ's purpose was that, in the distance dim,  
A grand ideal, planet-like, might flare,  
Subject for praise or theme on which to preach,  
But never meant to come within our reach.

The very essence of ideals is  
That they should ever hover overhead.  
To be translated to realities  
Immediately kills them; they are dead.  
And what so hapless, sad, and tempest-tossed  
As human beings with ideals lost?

The nearest we can get to what He willed—  
Compatibly with reason. That should be  
Our aim by day and night until fulfilled,  
Pursued with unremitting industry.  
The Master (as we read Him) would not ask  
His children to perform a sterner task.

So, then, upon the future let us strive  
To fix our thoughts, nor on the present dwell.  
A day will dawn (for those still left alive)  
When peace will come, and all once more be well,  
And Christianity (less suspect then)  
Again dispense its precious balm to men.

The Christian church might well ponder upon this sarcastic fling. Men should not be allowed to forget the words of the Master: "Put up thy sword; for all who take the sword shall perish by the sword."